A MIRROVR OF Mercy and Iudgement.

OR,

An Exact true Narrative of the Life and Death of *Freeman Sonds* Esquier, Sonne to Sir *George Sonds* of *Lees Court* in *Shelwich* in Kent.

Who being about the age of 19. for Murthering his Elder Brother on Tuesday the 7th of *August*, was arraigned and condemned at *Maidstone*, Executed there on Tuesday the 21. of the same Moneth 1655.

Deus vindictæ gladium Misericordiæ oleo perungit.

James chap. 2. verse 13.

For he shall have Judgement without mercy that hath shewed no mercy, and Mercy rejoyceth over Judgement.

LONDON,

Printed for *Thomas Dring*, and are to be sold at his shop at the Signe of the *George* in *Fleetstreet*, neere *Cliffords-Inne* 1655.

A

MIRROVR

OF

Mercy and Judgement.

OR,

An Exact true Narrative of the Life and Death of Premium Sendr Esquier, Sonne to Sir George Sendr of Ives Court in Sussex his Kent.

Who being about the age of 15. for Murthering his Elder Brother on Thursday the 7th of August, was arraigned and condemned at Sussex Assizes, Executed there on Tuesday the 21 of the same Month 1657.

Dum tacet sic gladium Mysticum de ore gerunt.

James cap. 2. verse 13.

For he shall have Judgment without mercy that hath shewed no mercy, and mercy rejoyceth over Judgement.

LONDON,

Printed for Vincent Dring, and are to be sold at his Shop at the Sign of the George in Ludgate, neere Cayes de Lyon 16

TO THE DISCONSOLATE Sr. GEORGE SONDS, &c.

Sad Sir,

BEing a ſtranger to your perſon, I ſhall bee ſecured (I preſume) from prejudice, and freed from the worlds cenſure, whilſt it cannot be imagined, or ſaid without an high guilt of malice, that, *in compiling this work* (*which I did too at others requeſts*) I aimed at any other intereſt, or had any deſign, but onely the glory of God in the manifeſtation of his *mercy* and *juſtice.*

I confeſſe, Sir, I had a little acquaintance with your mourning penne in a moſt Chriſtian and Fatherlike letter to your ſorrowing condemned *Son*, Dated *Aug.* 20. wherein you acted the part of a tender *Father*, and more, of a *Divine*, as appears by your large and pious exhortations, adviſing him not to deſpair of mercy and forgiveneſſe; "For that mans ſinne cannot be ſo "great but God's mercy is greater, and that Hell is only full of "impenitent ſouls, preſſing him to beware of ſelf-deceiving, to "deal plainly and clearly with his God by judging and con-"demning himſelf for his matchleſſe ſin, and not to doubt, "but upon his humble and hearty ſorrow for it, he ſhould find "that made good to his ſoul which the Theef upon the Croſſe

"heard from the ſweet lips of our Lord Jeſus, *This day ſhalt thou be with me in Paradiſe.* Beſides this to him, I had the ſight of two Letters more, by you written to the honored, *Sir Humphrey Tuſton*, Knight and Baronet, Sheriffe, &c. one dated Auguſt 15. the other 16. "Wherein you did moſt humbly beg and intreat, (it is your own phraſe) that he would be pleaſed to reſpite the execution for a ſhort time, upon this ground, (which was the chiefeſt cauſe of your earneſt requeſt) that it might conduce much to the good of your *Son's* poor ſoul: And of this you were aſſured by a few lines from me, the night before he ſhould have ſuffered, and ſo fallen into the boſome of Æternity, which that it might be of joy and everlaſting happineſſe, was the ſubject of your prayers and pen, which joyned iſſue with our Miniſteriall actings and aſſiſtances, of which he had (by Gods bleſſing) a plentifull meaſure.

"You ſaid well in your Letter to him, that it was not all "the prayers, and tears, and cries of all the godly Miniſters a- "bout him, nor the earneſt beggings of your ſelfe his Father, "nor the Churches publick interceſſions, which could work his "converſion, and obtain a pardon for him, unleſſe his heart "went along with ours, and combined with our holy endea- "vours; unleſſe he begg'd it of God himſelfe with earneſt ſup- "plications, you ſaid truely, that all would be in vain. The "hotteſt Sun cannot make a dead Tree live; nor the ſtrongeſt "blowing kindle fire in a dead cole: if there be no ſap in the "root, the Sun doth but dry, and not enliven the Tree; and if "no heat of fire lies under the Aſhes, all the blowings will never "make it to burn. (Theſe are your own words.) Then beſpea- king your Son, you adde this; "I hope thou haſt ſome ſparks of "grace in Thee, though deeply buried under a world of rub- "biſh: and I hope all thoſe gody bellowes (*you mean the breath "of the Miniſters*) will blow that away, and make thy fire of "true repentance, and godly ſorrow burn clear, and make thee "able truly to ſay with the prodigall, *Father I have ſinned a- "gainſt Heaven, and againſt Thee, and am no more worthy to be "called thy Son*: Then he will embrace thee in the armes of "his mercy, he will feaſt thee in his heavenly manſions, and ſay

unto

"unto thee, Thou wert loſt but now art found, thou waſt dead "to ſin, but now thou art alive in Chriſt, &c. Oh happy ſad- "neſſe, if it produce this joy! Oh happy death if it procure thee "this bleſſed life! Happy change, to leave a ſinfull world, and "a ſea of miſery, to go to an haven of bliſſe, &c. Theſe are the breathings of your Soul; and as you preſaged and wiſhed; there we hope your converted Son is now beholding the glorious face of his Lord Jeſus. Now Sir, Who but the malitious (who look with a ſquint eye upon all good intents and actions) will not ſay, that you had in you towards your provoking ſon, the ſame bowells that *David* had in him towards his *Abſalom*? Who can imagine that he can be guilty of diſcouraging ſeverity to his child, to whom he uſed too much cockering indulgence in his life, and of whom he was ſo charitably carefull and forgiving before his death. I confeſſe that the ſweeteſt Wines turn to the ſharpeſt vinegar, and the beſt love, abuſed into hatred, and the worſt diſpleaſure. An act of diſobedience, and contempt of command, from one whom we have admitted into a deep affection, is ever entertain'd with greater diſlike, repaid with frownes, neglect, and ſlighting. Thus a command from you his *Father*, in reference to his elder *Brother*, being not obeyed, forced you to a paternall ſeveritie, to threats, &c. which were not a ſufficient ground to provoke him to that bloody act, unleſſe a melancholy paſſion (*he being deeply in love with a fair Gentlewrman*) toge her with a Diabolicall ſuggeſtion, had (Gods grace for a time deſerting him) poſſeſſed his heart, and carried on his hand to attempt and act ſo horrid a ſin.

Sir, You do like a Chriſtian in the cloſe of your Letter to him, in charging your ſelfe with a fault, for which it may be, God brought on you this heavy judgment: It was old *Elie's* ſin, your too much ſoftneſſe and gentleneſſe: *Do ſo no more my Son*, was *Eli's*, 1 *Sam.* 2. 14. the ſame your *oft*, and *ſoft* expreſſion (as you atteſt) to him: You ſay, *You ought to have gone higher*, and I believe you did when you went to your heavenly *Father* by prayer, for amending what was amiſſe in him; but to go higher in paſſion, might have made you fallen lower in his, and your friends eſteem: And it is a piece of your *Sonnes* glory, that

in all his ſufferings, reſtraints, and high provocations from one of your unworthy ſervants, he never diſcovered any paſſion or impatience, but meekly, with a compoſed countenance, uſed to pray for him, and the reſt of his barbarous revilers, and ſay, *God forgive them.*

A moderate correction and reproofe, carried on with moderation, becomes the perſons of *Maſters* to their Servants, *Tutors* to their Pupills, and *Parents* to their children. Too much ſeverity, and too much remiſſeneſſe from them, hath deſtroyed many: Some hearts like clay, are hardened by the Sun-ſhine of favours and gentleneſſe: To ſay with that old *Eli, Why do ye ſo?* to ſay this (and no more) with a gentle voyce, when the ſin deſerves the thunder of a bold and Majeſtick reprehenſion, or more; ſuch an eaſie reproof doth encourage wickedneſſe, and makes it meaſure it ſelfe by that ſleight cenſure, and thinks it ſelfe light, becauſe it finds no greater weight from its reprover. As it is with ill humors, that a weak Doſe doth but ſtirre and anger them, and not bring them off: ſo it fareth with ſins acted by inferiors, ſome whereof being of a greater magnitude, and deeper ſtain, get growth and encreaſe by remiſſeneſſe. To trouble you no more with a farther gloſſe upon your confeſſion, I ſhall only adde this as a caution to all parents: They that are indulgent, are cruell to themſelves and their poſteritie: Had you been more ſevere, you might have had two Sons living to be the prop of your family, and leſſe ſorrow, which is augmented, by your reflecting on your indulgency and loving care of them, which by them was (as it ſeemes) abuſed, and not improved to that height of pietie, as was by you, their *Father*, intended. I hope this complicate ſin *in you and them* hath met with a gratious pardon from the God of mercy, your *Father*, which is in heaven, who will in his good time drie up the ſtream of your ſorrow, which now runs full, ſo that I conceive it vaine to oppoſe counſell, or to go about to ſtop that torrent, which will runne over the banks of nature, and never ceaſe, till it be bounded with grace and comfort from *the God of patience.* I confeſſe, ſuch loſſes (the loſſe of Children) when they come ſingle afflict us, but when double, aſtoniſh and overwhelm our

Spirits

Spirits even to impatience. A Wife is a mans ſelf divided, Children himſelf multiplied, and at one blow to looſe all, is enough to batter the greateſt courage, and it is a mercy if that man bee not with immoderate grief diſtracted.

But good ſir remember that ſaying of that brave Spartane Lady, who hearing of the death of her two Sons in one day, onely replyed thus with an undaunted courage (though in another language) *peperimortales*; "*What newes is it for thoſe that carry* "*death in their names and natures to die? no more hath it befallen* "*them then was expected:* But ſo was not your Sons death, it was ſodain and unexpected, and as providence or foreſight abates grief, and diſcountenances a croſſe, ſo now that you could not foreſee this bloody ſtorm, by ſo much muſt your grief be augmented: I profeſſe I mourn with you in ſecret, and at this hour tears are ready to mingle with mine Ink, and could I mitigate your ſorrow by bearing a part with you, I wiſh my burden might be your eaſe; but let me tell you, that now is the tryal of your ſpirit and Chriſtianity, you are now in the liſts, ſet upon by a *Lion* and a *Bear*, two of Gods fierce afflictions, one Sonne murthered, another executed, notwithſtanding this, ſhew your fortitude and patience; and hereby approve to us in this great difficultie and heavy ſtrait, that you have all this while been a Chriſtian in earneſt. Reſigne up your ſelf and all that you have to God, to be diſpoſed by him the doner according to his good will and pleaſure, ſay with thoſe humble ones to Saint *Paul*, *the will of the Lord be done*, Acts 21. 14. And be ready to ſuffer patiently more for him, who hath done and ſuffered ſo much for your ſalvation: Our Lord Chriſt for the glory that was ſet before him, *endured the Croſſe, and deſpiſed the ſhame*, Heb. 12. 2. This text your Son had in his mouth a little before his death, and what I then ſaid to him, I repeat to you, ſo long as glory may redound to God by his ſhameful death upon a Gibbet, do you take comfort and glory in it. Reſolve henceforward to act what the noble Matron in St. *Hierom* once ſaid, and did, when ſhe had at one time the corps of her dead husband, and the bodies of her two onely Sons ſlain in the field expoſed to her view, onely replyed thus with weeping eies, "*by this I*

"*ſhall*

"*ſhall learne to take off my heart from the world, and ſerve my*
"*God with more attention and greater devotion, being more fre-*
"*quent in praier and reading of his ho'y word.* Thus did ſhe, and thus if you do, putting into practice that counſell which *Daniel* gave to the *King of Babylon*, Dan. 4. 24. Then will God when he ſees it fit (and the times being in his hands, his ſeaſons are beſt) Then will God turn the darkneſſe of your ſorrow into brightneſſe of joy, your ſadneſſe into comfort, he will do by you as he did by *Job*, He will *bleſſe* your *latter end more then your beginning*, and in the end of your daies you ſhall cloſe up your eies with full aſſurance of enjoying the ſoul-raviſhing preſence, and beholding the ſaving countenance of *Chriſt* in Heaven. Where when you ſhal ſee your Son (with greater ſinners then he that repented) crown'd with immortality and advanced to glory, you ſhall have a juſt cauſe to ſay and ſing with them in the *Revelation*, Chap. 15. 3. "*Great and marvellous are*
"*thy works, Lord God Almighty, juſt and true are thy waies thou*
"*King of Saints.* Chap. 7. 12. *Bleſſing, and glory, and wiſdome, and thanksgiving, and honour, and power and might be unto our God for ever and ever.* Amen. To this God Almighty *the God of Conſolation, who is able to comfort and to keep you from falling, and preſent you faultleſſe before the preſence of his glory with exceeding joy*, I commend your ſad ſoul, and reſt

Your loving though unknown friend
to ſerve you in the Lord Jeſus',

From my Brothers
houſe in *Teſton*,
24. *Aug.* 1655.

BRITISH MUSEUM

R. BOREMAN.

To

THE LIFE AND DEATH OF *FREEMAN SONDS*, Esq; &c.

Christians,

WHen you hear or read his name, you will look for a Monster in Nature, or, (as the *Pharisee* once said) one *not like other men*, Luk 10. 11. So horrid, so unheard of, so unnaturall was the fact, that I confesse, when I first made my addresses to him at Mr. *Fotters* house in *Maidstone*: I plainly told him, that "*I expected to see the head of a Monster*, (a *Bear* or a *Tigre*) *set upon the shoulders of a man*; So amazed (even to misbelieve!) was I at the first report of the murther.

For who would think that Brethren, and they but two, nurs'd up in the lap of Religion, and bosomes of the Church, should not love each other? dispersed love, that is cut into many streams grow's weak, but fewnesse of Objects useth to unite affections. And if two Brothers be left alive of many, wee think that the love of all the rest should center and survive in them, and that the beams of their affection should be so much the better, because they reflect mutually in a right line upon each other. But the *Devill*, that set enmity between *Man* and *God* sets enmity between *Man* and *Man*. Thus by the malice of this foul Spirit in the beginning of the world, the Elder *Cain* proved the Butcher of the yonger *Abel*, but now, when the world is drawing to its last period, the younger kills the Elder, and murther'd himself too in his Brother. But what was the occasion of both murthers? It was *Envie The Father of*

murther, as *Basil* of *Seleucia* calls it, ὁ τοῦ φόνου πατὴρ, the Corrasive of all ill minds, and the root of all desperate actions. *Abel's* sacrifice is accepted, and *Cain's* rejected; was *Abel* to bee blamed for this? It should have been *Cain's* joy to see his Brother *Abel* prosper, and to behold *his* field flourish and grow fairer, as it should have been his sorrow to see that himself had deserved a rejection from his *Hevenly Father*: His Brother's example should have directed him to labour for acceptance and Grace with God, his Creator: was *Cain* ever the farther from obtaining a blessing, because his brother found mercy and acceptation? How proud, and sottish even to folly and madnesse is *envie* and *malice*? It makes a man hate that goodnesse in another, which he neglects in himself; and *whosoever hates his Brother is a Murtherer*. 1 Joh. 3. 15. Blood and cruelty are the Attendants of *Envie*; it was ever bloody; for if it feeds not on another's heart, it will eat its own; and unlesse it be restrained by the bridle of Grace, it will not rest till it bee fed with another's ruine. If there be an evill heart, there will be an evill eye, and if both these combine, the hand at last will be guilty. This Envie *is a wasp of Satan*, ὥστρος ἀκαθάρτου πνεύματος, so *Gregory* termes it, it is a plant of the Devills setting in the heart of man, and growes onely when it is watered with showers of blood, I mean other mens losses and afflicting griefes. It choaks the seed of all good Education; for if this could have prevail'd over an envious disposition, *Cain* had not been a murtherer, neither had the yong *Sonds* kill'd his brother.

Doubtlesse *Adam* though *in* Paradise not innocent, yet was a good man *out* of it; his sinne and fall now made him religiously circumspect, so that he laboured by all holy endeavours to repair that image in his two sons, which he had lost by his trespasse in eating the forbidden fruit: Notwithstanding this his care, he could not prevent that murther. Good breeding cannot alter Destiny: A mans vast reading and knowledge on Earth, cannot alter what is written in heaven.

May we not believe the charge of a Father to a dying Son? are not these Sir *George Sonds* his very words to him in his last letter, (which he received the day before he suffered) "O

"*Freeman*,

"*Freeman*, rouſe up thy ſelfe like a man, ſtirre up the graces "that I hope are in thee — *Thou haſt been inſtructed in the* "*waies of Godlineſſe, from a child; thou haſt Maſters, and Tutors* "*when thou waſt abroad to keep thee in them* (he was for a ſhort time educated in *Sidney Colledge* in *Cambridge*, about ſix years ſince, under one Maſter *Mathews*, a religious, godly, and learned man) "*and at home thou haſt had thy Father's* "*counſell and example* (we muſt give leave to the *Knight* to ſpeak himſelfe a little in ſo weighty a buſineſſe; it is not ſelfe-flattery, but a juſt vindication of the worlds cenſures) "*He* "*never faild to make you and your brother read the Scriptures, and* "*conſtantly himſelfe prayed with you, and call'd upon you to betake* "*your ſelves to your private devotions and ſtill had you to Church* "*to hear the beſt men, and the Godlieſt Sermons, and would diſ-* "*courſe unto you of what was preached. Is all this loſt?*

Now give me leave to ſubjoyne, and make anſwer to this Quere: It will appear by his life and death that it was not loſt, though thoſe ſparks were even blown out with the blaſt of a ſtrong temptation; raiſed from an envious diſcontent, thinking he had loſt his Fathers love, or that his brother had too much, and he too little of it; which was only vail'd with frownes for a time, and mantled with threats, following an act of his diſobedience. When he had given his ſleeping Brother the firſt deadly blow on the right ſide of his head, with the back of a Cleaver, taken out of the Kitchen the Sunday night before he did the fact: he, after the firſt blow, ſaid, he would have given all the world to recall it, and made a ſtop of the reſt to ſee how deep he had wounded him, and finding it to be a mortall wound (having broken the skull) his brother ſtretching himſelfe on his bed, and ſtruggling for life, and he gathering from thence that he was in great torment, diſcovered then, even in that ſtorm of temptation, ſo much of a relenting ſpirit, that to put him out of his pain (at which he confeſſed to me, he was ſadly troubled) he did reiterate his blowes with a Dagger which he had in his pocket. When I had heard this ſtory, I demanded of him a little before he dyed, what thoughts he entertain'd in his breaſt of himſelfe, when he had

ffactum
infectum
fieri nega

committed so foul a fact: He replyed, that he thought he was for this world utterly undone, and often in our hearing he wished, *that that hand were cut off that did it.*

When he had thus imbrued his hands in his Brothers blood, he threw the Cleaver out of a window into the Garden, and came with great confusion and disturbance in his face into his *Fathers* Bed-chamber, adjoyning to his Brothers, with the dagger in his pocket; (surely he had no farther intentions of murther, God restraining the malitious power of Satan) and undrawing the Curtains, shook his *Father* by the shoulder, who, being thus awaken'd out of his sleep, receiv'd from his mouth this heart-breaking message, *Father, I have killed my brother*: He being astonished at it, made this reply with much horror, *What sayest thou? hast thou wretch, killed thy brother? then you were best kill me too*: The son replied, *No Sir, I have done enough.* (I am sure it was too much) The Father, Sir George, upon this, said, *Why then, you must look to be hanged*: And presently springing out of his bed, took his Son along with him, to behold his bleeding Brother, and called in the Servants to seize on the other, which was immediately done; and after he had lien a while upon his mournfull bed, an Officer comming in, seized on his person, and carried him the same day to an house adjoyning to his Fathers, where he stayed that night under guard, and from thence, about noon the next day, he was brought to *Maidston* (the Assizes being there) and delivered to the custody of Master *Foster*, the Prison-keeper, a civill honest man, who carried him to the Gaole, where (though it were stench'd with the noysome sent of prisoners) he behaved himselfe with great patience and meeknesse. That night he was, out of respect to his Family, conveyed to the Keepers house, and the next day, being Thursday, the 9th. of this Month, brought to the Bar, (after his pre-examination before Sr. *Michael Livesly*, & Sr. *Tho. Stiles*, with other Justices) where the Indictment was read, that charged him upon the two Statutes of *Stabbing* & *Murther*; and being asked what he could plead for himself against the charge of kiling his brother he cryed *Guilty*, and shewed a great willingness to suffer death for that barbarous fact, as appear'd by his mild composed behaviour

then

then at the barre, which ſtrook the Judges and Juſtices, with the other Gentlemen of the County then preſent, with an aſtoniſhing amazement.

Having thus pleaded guilty, he was carried to the Dungeon in the Gaole, where condemned perſons are alwaies put, whither divers perſons reſorted unto him, and finding him in that loathſome place (there being nothing but a Jakes to ſit upon) asked him if he were not ſick, and how he could endure it? He replyed, *That it was more pleaſant to him then his Fathers Dining-room* (which is, as I hear, a place of great Magnificence) nor drank one drop till tenne at night; ſo ſoberly patient was he then, and all the time of his impriſonment till death. From the Dungeon he was carried that night to Maſter *Foſters* houſe again, and the next morning being *Friday, Auguſt* 10. condemned to die, after which ſentence, the Judge having adverтiſed him to conſider the foulneſſe of his fact, demanded of him the motives he had to commit it, and preſſed him thereunto for the clearing of his Conſcience, and ſatisfaction of the Country: Whereupon he anſwered, *That he had done it in his examination before the Juſtices.* The Judge reflecting then upon him, put this queſtion to him, *Whether he had nothing elſe to ſay, to teſtifie his remorſe for his horrid murther?* He then (being ſlow of ſpeech, and of a reſerved nature) made no anſwer, but delivered the Petition to the under Sheriffe Maſter *Maurice Eede*, to preſent it to the Judge; who, at the Petitioners requeſt, cauſed the ſame to be read in Court, which was accordingly effected.

A Copy of the Petition.

To the right Honorable the Judge, and the reſt of the Honorable Juſtices of the peace for the Aſsize and Goal-delivery holden at *Maidſtone*.

The humble Petition of Freeman Sonds.

Humbly ſheweth,

THat your condemned Petitioner finding the guilt of the blood of his Brother crying for judgement, and that according to the Law and juſtice a decree is paſſed againſt him for death.

Therefore in reſpect of the ſhortneſſe of the time ſince your Petitioner committed this horrid murther, and finding the guilt and ſin to be ſo great before God and man, he humbly, in due obedience to your Honours, beſeecheth you in the bowells of mercy, and tender commiſeration of him in Jeſus Chriſt, that your Honours would be pleaſed to adde a few daies longer to his life, that in a deeper and more ſenſible apprehenſion of his fact, he may more penitently in remorſe and ſorrow of conſcience make his peace with God, and reconcile himſelf to his deſervedly and highly offended Father, that ſo not onely he may die in a more ſetled peace of conſcience, but alſo teſtifie unto the world the ſincerity of his Petition,

And he ſhall pray, *&c.*

Freeman Sonds.

To

To this Petition the Honorable Judge *Crook* condescended so far, as to defer his death till Wednesday the 15. of *August*, this was assign'd onely by word of mouth and not by speciall warrant, which, together with many weighty reasons referring to the poor soul of the condemn'd, and to clear some scandalous reports thrown upon his Father and him by a wicked foul-mouth'd servant; these with the two forenamed letters from Sir *George Sonds* to the High-Sheriffe in the behalf of his Sonne, were the cause that the young Gentleman was not on that day executed. He had a weeks reprieve from Wednesday till Tuesday the next week, and was executed on that day fortnight, on which his Brother by him was murthered. In all which time how he demeand himself in sighs, and tears and groanes in his bed, in mournfull confessions and prayers to God, and in frequent reading of his holy word, especially such Psalmes & Chapters as were commended by several Divines to his Devotions, this was evident and well known to us who in our private prayers and exhortations endeavoured the *conviction* and *conversion* of his soul to God, who is the *Father of mercies* and forgivenesse, and never rejected penitent and humble sinners, which made Saint *Austine* thus bespeak him in his devout Meditations, *Etsi ego commisi unde me damnare potes, at tu non amisisti unde salvare soles.* "Although Lord, I have committ"ed that for which thou mightest justly damn me, yet there is mer"cy with thee which thou still retainest, for which I hope thou "wilt save me. And again, *Si ad veniam nos vocasti veniam non quærentes, quanto magis veniam impetrabimus postulantes.* Seeing thou hast invited us to accept of a mercifull pardon when we did not seek it, how much more shall we find mercy when wee earnestly sue for it. Thus he in his meditations *C.* 39.

It is not in the power of man to outsinne mercy. I except that *peccatum ad mortem*, 1 Joh. 5. 16. that sin unto death, that sin which *he that is born of God sinneth not*, v. 18. I mean that damning sin against the Holy Ghost, which is (as *Zanchy* determines it) an open and malicious rejecting of the truth, or oppositon of God's word, against the light of knowledge, and that opposition joyn'd with an hostil persecution of those that

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are the defenders of it. Saint *Paul* (then *Saul*) when he was a perſecutor and Blaſphemer 1 *Tim.* 15. came near this ſin, as *Calvin* proves acutely on the 1 *Ioh.* 5. but doing what he did *ignorantly through unbeliefe*, hee was exempted from the ſtaining guilt of it. Now ſo long as this Gentleman could not bee charged with this ſin (which carries death and damnation in the nature of it) and for as much too as all godly Miniſters in *Kent*, and other parts thought him fit to be put into their publick prayers, no man can be ſo wanting to Chriſtian charity, as not to entertain a beliefe or hope of his Salvation, eſpecially when they may charitably conclude from his enſuing humble confeſſion, as alſo from his daily practiſes in Priſon (of which you ſhall have an account) from his praiers, and holy purpoſes of redeeming the time he vainly ſpent (if God ſpared his life, of which he had no hope) and laſtly from his godly precepts which I took from his mouth, and ſet down in writing before his death, from all theſe may be inferred, that God, who gave him grace to repent, hath crown'd his Repentance with reception into mercy and forgiveneſſe.

His confeſſion taken from his mouth on munday the 13th. of *Auguſt* by Mr. *Edmond Criſp*, a Gentleman, who is a picture of a true friend, another *Achates*, a pattern of fidelity, as appeared by his indefatigable actings for Maſter *Sonds* in his extremity.

I Freeman Sonds *do hereby make my voluntary confeſſion, That I am moſt truly ſenſible of the horrid, and deteſtable murther which I have committed againſt my late dear brother* Maſter George Sonds, *in that moſt bloody, and inhumane manner as I did act the ſame: For which moſt deteſtable ſin, and murther I do from the bottome of my heart, and ſoul beg of the* Lord Jeſus *to pardon, and forgive this my murther, I confeſſe my ſins O Lord, and this my murther is ever before thy face, O ſprinkle my ſoul with ſome pretious*

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drops of thy blood, and waſh away this my murther. I confeſſe, nothing but the inſtigation of the Devill did cauſe me to attempt this ſin, which if it were poſſible to be undone, I ſhould not dare to have ſuch a thought again for a thouſand worlds: Firſt, becauſe by this ſame cruell murther I have diſhonoured my Heavenly Father, *whoſe Image I have killed, and murthered in my Brother. Secondly, I have hereby deſtroyed, ſo much as in me lyeth, humane ſocietie. And laſtly, I have broken the Lawes both of God and man. For all which ſins, my heart is truly and penitentially ſorrowfull, and do beg at the Lords hand, in, and for his Son,* Jeſus Chriſt *his ſake, to make a greater manifeſtation of this my ſorrow, that I may weep day and night for this my ſin and murther.*

This is my confeſſion and the very grief and ſorrow of my heart, deſiring the Lord in mercy to pardon this my great offence, for which, from the bottome of my ſoul, I am hereby truly and heartily ſorrowfull, and ſo Lord Jeſus for thy infinite mercies ſake, look upon me in thine own moſt pretious blood, and receive my ſoul into thy heavenly Kingdome; when I ſhall depart this life: and in the mean time continue in me a true and hearty ſorrow for this my great ſin and wickedneſſe againſt thee my Heavenly Father.

Freeman Sonds.

M*Aſter* Freeman Sonds, Auguſt 13. 1655. *did read the writing before ſet down, in the preſence of us, confeſſing it to be for the main part, pronounced by his own mouth, and from his very heart ſincerely (though written by Maſter* Edmond Criſpe*) and ſubſcribed the atteſtation in the end, with his own hand, and from his own minde, deſiring it may be taken as the overt act act of his penitent ſoul.*

Theophilus Higgons, Rector of *Hunton* in *Kent*; and

Ro. Yate, Rector of *Belſmire*.

A prayer which I compos'd for his private devotions, ſubſcribed and daily uſed by him, oft-times on his knees, in which poſture I often found him----

LOrd receive my ſoul when it ſhall take its flight out of my ſinfull body, and receive, I beſeech thee, the humble prayer that goes forth out of the lips of a penitent ſinner. O Lord God merciful and Gracious, my Creator and reconciled Father in the *Lord Jeſus*, when I call to mind the numberleſſe abominations, the vanities, the frailties of my diſordered youth, ſhame and confuſion with horrour and dread covers the face, and perplexes the ſoul of thy poor ſervant, and I cannot but look upon all thoſe tranſgreſſions through the glaſſe of thy juſtice, as clad with damnation and clothed with Hell; and when I reflect upon that great hoſt conſiſting of many thouſand thouſand ſinnes headed with a *Goliah*-ſin, a ſin of great magnitude, a ſin againſt nature, the murthering of my Brother, my ſoul is overwhelmed with grief, and driven even upon the Rock of deſpair.

But when with the other eye of faith and hope I look upon thy mercy which is *over* all thy works, upholding and ſuſtaining them, and *above* our ſinfull works which thou uſeſt to pardon upon an humble and hearty confeſſion of them; (that mercy being infinite, eaſily covers that which is finite) when too I conſider that great act of thy goodneſſe, in forgiving a *Manaſſeh* who had filled *Jeruſalem* with innocent blood, worſhipt Devils, and defied thee his God; To this expreſſe of thy incomprehenſible mercy, when I adjoin the murther and adultery of thy Kingly Prophet *David*, the perjurie of *Peter*, the blaſphemies and maſſacres vented and acted by *Paul* (then *Saul*) againſt thee and thy Church, yet all received to mercy and crowned with forgiveneſſe, I grounding my tottering ſoul upon theſe conſiderations, and relying upon thy gracious invitation of ſinners,

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together with thy mercifull promiſes of admitting them into thy favour upon their unfeigned repentance, preſume to begge mercy of thee my God in the name of the *Lord Jeſus*, who came into the world to ſeek that which was loſt, and to ſave poor ſinners, of whom I confeſſe and acknowledge my ſelf to be the chiefeſt.

Sweet Jeſus make a bath of thy precious blood, and bath my black polluted ſoul in it.

Waſh me throughly from mine wickedneſſe, and *cleanſe me* from the guilt of diſobedience to my Father, and deſtroying my innocent Brother. Oh let my prayers find the ſame ſucceſſe as *Manaſſeh* his ſupplications did with thee, they at once looſed him from his ſins, freed him from his chains, and of a Captive made him a King, and from the Dungeon of *Babylon* reſtored him to the Palace of *Jeruſalem*: Lord, thou art the ſame for ever and ever, thy eſſence is unchangeable, thy power irreſiſtible, thy love inexpreſſible, if thou wilt thou canſt make me cleane; Oh be pleaſed to adde a *will* to thy Almighty *power*, and ſay unto my troubled ſoul by the ſtill voice of thy bleſſed ſpirit, *Thy ſins are remitted*; though I am now a loathſome and monſtrous ſpectacle of wickedneſſe, yet I ſhall be as white as ſnow, being clothed with the long white robe my Saviour's imputed righteouſneſſe; Lord, firſt *cleanſe* and then *cloath* my ſoul with this pure and precious garment of my Elder Brother in Heaven my *Lord Jeſus*, Let his blood ſhed for me on the Croſſe (which hath a purifying, protecting and ſaving vertue in it) let that expiate my bloody aime in ſhedding my elder Brothers on his bed; It was done in his ſleep, I hope not to him in his ſins, however Lord forgive the guilt of this ſinful circumſtance attended with baſe cruelty and unmanly cowardiſe.

Lord when I am dead, let me live in my example both of thy *juſtice* and *mercy*, of thy *juſtice* in puniſhing me ſo deſervedly for my rebellion againſt thee, and of thy *mercy* in giving mee grace to repent by ſoftning my obdurate heart, and vouchſafing pardon upon my repentance for all my tranſgreſſions; let my fall into this pit, drive thoſe that ſtand from preſuming, and let my riſing again to thy favour keep others that ſhall

ſin againſt thee from deſpairing of mercy.

Oh let not the voice of my *Brothers* blood cry for vengeance againſt this Nation, let the mouth of it be ſtopped with my breath, and let the voice of my Saviours blood ſo outcrie that which I ſpilt, that his interceſſion in Heaven, and the prayers of thy ſervants on Earth may be heard for me, who am *thine* by Creation, Oh ſave me *Heavenly Father*, and *thine* by redemption, O moſt gracious Redeemer; *Lord Jeſus Chriſt* receive my ſoul at its departure out of my body, and ſtrengthen me O *God the Holy Ghoſt* the *comforter*, that I may encounter with death cheerfully, and taſt of that bitter cup gladly of which my Saviour hath drunk deep *before* (and *for*) me, and ſuckt the poyſon out of it, ſo that I believe it ſhall onely prove a wholſom potion to releaſe me from the power of ſin, to redeem me from miſery, and to reſtore my ſoul to an everlaſting life in Glory.

Which God of his infinite mercy vouchſafe unto me for the merits of my Lord Jeſus.

This prayer is the very ſenſe of my ſoul, and the deſire of my mournfull heart.

FREEMAN SONDS.

A Miſcellanie of divers remarkable paſſages, and practiſes, of Mr. Freeman Sonds, *and others, during his impriſonment: Written by a Godly and learned Divine,* Mr. Theophilus Higgons, *Rector of* Hunton *nere* Maidſton, *and delivered to me,* Aug. 23. *who have (as he deſired in his letter) inſerted ſome particulars to his obſervations.*

Sect. 1.

IT is generally reported in *Maidſtone*, concerning Sir *George Sonds*, the Father of Maſter *Freeman*, that no Religious duties have been performed in his Family.

Maſter *Freeman Sonds* told me, that by this report his Father was greatly wronged; for it was a conſtant courſe, ſaid he, in our Family, that after Supper, my *Brother* read a Chapter in the Bible one night, and I another, by my Fathers appointment: afterwards he ſaid prayers himſelfe, all the ſervants being preſent: This alſo is conſtantly affirmed ſince by Maſter *Charnock*, Sir *George* his Setward, who hath dwelt with him twenty years; and ſaith farther, that beſides the former publick duty, his Maſter prayed by himſelfe privately. Prayers alſo (as he ſaith) were often ſaid before dinner.

So then, we muſt not impute that bloody act of the young Gentleman, ſo much to a want of Education in Religion, as to a want of grace for the preſent, which God did withdraw from him for a time, when he was under a ſtrong temptation; and without which grace, ſupporting and preventing us, the *Beſt* may fall into the *Worſt* of ſinnes: ſo that the moſt fortified Chriſtian being weak (if we reſpect his naturall condition) may rightly and to Gods glory ſay with Saint *Auſtin*, *C. 6. Soliloq. Tentator defuit, et ut deeſſet tu feciſti, locus et tempus defuit et ut deeſſent tu feciſti; Affuit tentator, non defuit locus, non defuit tempus, ſed ut non conſentirem tu me tenuiſti.* "Lord, the Tempter, "time,

"time, and opportunitie of place was wanting, and all theſe "were ſo by thy grace and bleſſing: The Tempter came and aſ-"ſaulted my infirmity, I wanted not opportunity of time and "place; yet that I ſhould not conſent to him, *Thy* goodneſs pre-vented me. Bleſſed be the Lord for his grace and mercy. *Let him that thinketh he ſtands, take heed leſt he fall.* A proud preſumption, and want of pitty to others, is the firſt ſtep to ruine and miſerie in our ſelves.

Item, Whereas ſome in *Maidſtone* reported, that Sir *George Sonds*, in his Letters to his Son *Freeman* (being in durance at *Maidſtone*) did not reprove as he ought, his ſonnes great offence, but *daub'd it over*, &c.

This report is malitious and falſe; for in his firſt Letter about *Auguſt* 13. and in his ſecond, *Auguſt* 20. the day be-fore his Sons execution, he wrote very ſharply and fully to him, about the greatneſſe of his ſin, and ſtirr'd him to a very deep repentance, with ſerious and hearty prayers to God in his behalf. This appears by his words cited in the Epiſtle of this book.

S. 2.

MAſter *Freeman Sonds* hath been loaded here with many grievous calumniations. It was reported, that he being at firſt committed to the common Gaole, *Auguſt* 8. Wine was ſent for him, and divers Gentlemen with him drank freely, he ſhewing no ſigne of repentance or remorſe for his great offence. I charged him with it; his anſwer was (and it was true, con-firmed by ſome of the ſaid Gentlemen) that they had not one drop of Wine, nor any Beer, and that for his part, he (who was of the temper of thoſe *Rechabites*, *Jer.* 35. 6.) drank no Wine nor ſtrong Beer at any time. This is moſt true of him, as the other report's moſt falſe, comming from the father of lies, who is too buſie in the hearts and tongues of the men of this Age; who reported likewiſe moſt falſely, that the Devill ap-peared to Maſter *Freeman Sonds*, in a viſible ſhape, and that he had a conference with him: This was ſtrongly denyed by the young *Gentleman*, two howers before he dyed, who ſaid, he was only

only overcome by a ſtrong ſuggeſtion, from that old Serpent the enemy of mankind. Let thoſe that report ſuch things maliciouſly beware, leſt for their uncharitableneſſe, God give them up alſo to Satan, who may tempt them to commit the like, or a worſe ſin.

Item, It was reported here, that for the ſpace of three or foure years, he had never taken a *Bible* into his hands, and had no ſign of Religion. I asked him of it, his anſwer was (as before, *Sect.* 1.) that every ſecond night, he read a Chapter in the Bible, and ſurely he had it then in his hands, beſides many other times, (but to have it in the hands is nothing, unleſſe a man have it with delight and love in his heart) And as he ever prayed with his *Father* at night, ſo Maſter *Charnock*, aforeſaid, aſſured me, that when they went to bed in two ſeverall Chambers, his Brother and he did upon their knees at their bed-ſide pray unto God in private: and this was their conſtant courſe, by imitation or injunction from their Father. And it is farther teſtified by *George Cuthbert* of *little Chart* (who had the cuſtody of him at the houſe of Maſter *Foſter*, Keeper of the Priſon, and truckled under him every night, from *Auguſt* 8. to *Auguſt* 21. when he dyed) that Maſter *Freeman Sonds* did duly every morning as ſoon as he aroſe, and every night before he went to bed, fall down upon his knees at his beds-ſide, and prayed by himſelfe. Alſo I teſtifie, that I ſaw a very good Prayer-book which he brought in his pocket to *Maidſtone*; the Title of it is *Crums of Comfort*, a book full of good inſtructions, and divine meditations, Printed the thirty ſixth time: and many can witneſſe upon their knowledge, that being in the Keepers houſe, he did read the Scripture and the *Practiſe of Piety* every day, eſpecially that content of the joyes of Heaven.

§. 3.

AND as touching his diſpoſition, I found that true which was commonly reported by his friends, that as he was no Drinker, ſo no ſwearer, no curſer, no lyar, nor prophane in his converſation. He reſolved to faſt on every Tueſday ſo long as he lived,

lived, (becauſe on that day his Brother was murthered) and could hardly be induc'd to eate that Tueſday night, which was before the Wedneſday morning on which day he ſhould have ſuffered, if he had not been reprieved: So conſtant was he in his holy purpoſes, and ſteadie in his reſolutions: And I am perſwaded, that if he had lived, he would have made good by his practiſe, what he aſſerted to me that night, ſaying, "If I were to "live, (as I have no hopes of it) I would wait on my Father "upon my knees all the daies of my life.

He was very willing to hear the Miniſters, who opened unto him the Scriptures, and ſhewed him the greatneſſe of his bloody fact: he heard them patiently and meekly, and comfortably joyned with them in frequent prayer.

Though he heard of divers calumnies ſhot out of the Devills bow againſt him by ſome malitious Archers, yet he never was ſtirred at it, nor ſpake any bitter words againſt them, but was unto his death very gentle and humble like a child.

Sect. 4.

BY the firſt command of the Judge, he ſhould have dyed *Auguſt* 15. wherefore I, and Maſter *Yate*, a good and faithfull Miniſter (who uſually attended him by Sir *George* his direction) did very ſeriouſly imploy our ſelves ſome daies before, to prepare him for death, by inſtruction and prayer; we ſhewed him the benefit and comfort of *Abſolution* (for which purpoſe I directed him to read the 40th. content in the *Practice of Pietie*, with ſerious conſideration) with the grounds and reaſons of it: Whereupon he was very glad, and deſired greatly to receive it, and after a comfortable acknowledgement of his great offence, he meekly kneeled down, when I and Maſter *Yate* laid our hands upon his head, and I pronounced the *Abſolution* unto him, which he joyfully received, we aſſuring him, according to Chriſts promiſe, *Mat.* 17. 19. *c.* 18. 18. *John* 18. 23. that it being duly performed by us, and received by him on earth, it was ratified in heaven. No doubt but in this diſtracted time, ſome men will blame our act herein, but bleſſed be God;

God, we can justifie it by our pennes and tongues against them all.

Sect. 5.

But now followeth a matter of higher concernment in reference to Master *Freeman Sonds*; for now unto me and Master *Yate* was added Master *Boreman*, a Batchelor of Divinity, and Fellow of Trinity Colledge in *Cambridge*: who comming to *Maidston* on Munday the 13th. of *August*, and hearing the distressed condition of Master *Freeman*, came unto him, and joyning with us, did perform many charitable offices for the good of the poor Gentleman. Thus then it was, Master *Boreman* being absent when we *Absolved* Master *Freeman*, I stayed till he returned from *Teston*, it was in the evening, *August* 14. at which time I took my leave of the Gentleman (with grief and joy for him) expecting his death certainly the next day, very early in the morning: but it was put off till *August* 21. for weighty reasons premised.

Upon my departure Master *Freeman* very humbly desired Master *Yate* to administer the holy Communion unto him, which being proposed to Master *Boreman*, was agreed to about nine that night, after he had upon examination found the Gentleman prepared for it, being truly sorrowfull for his foul sin, and resolving, if God spared his life (which he did not hope for) to lead a new one in a most strict conversation, &c. Upon these grounds, and after a short exhortation to the Gentleman, concerning the benefits and ends of the blessed Sacrament, Master *Boreman* at the request of Master *Yate*, did administer it unto him to his great comfort; for after the receiving of it being assured by Gods grace of the pardon of his sins, through the blood of Christ, sealed up in that holy Sacrament, He said to Master *Boreman*, *That he should die the next morning as cheerfully as ever he went to bed:* and it seemes his soul was in a calme and sweet temper; for when Master *Yate* came unto him the next

morning to wait on him to his execution, (which was reſpited late that night. Maſter *Yate*, nor he knowing of it) he found him firſt aſleep, which ſhewed that he was not afraid of death, which he look'd on as a Droan, its ſting being taken out; *The ſting of death is ſin*, 1 Cor. 15. 55. which he believ'd to him was pardon'd; why then might he not have the Seal of his pardon? why ſhould any man be ſo wanting to charity, as to ſay, that to miniſter to him the Holy Communion was to *put a Seal to a blank*? Can we imagine that his own prayers and teares with the earneſt ſupplications of many thouſands ſent up to Heaven on his behalfe, did find no acceptance with the God of mercies, who never rejected penitent ſinners? And if his ſins were remitted, why ſhould not the Holy Sacrament (which is a Sacrament of *Conſolation* and *Confirmation*) be miniſtred unto him for his ſtrength and comfort? Is the word of God againſt it? where by plain expreſſion or good conſequence? we profeſs our ignorance, wee know no text that forbids it. Wee highly reverence the judgement of our mother the Church of *England* which appoints in its moſt excellent Liturgie, the *Communion for the ſick*, which is all one for ſubſtance with Mr. *Freemans* Caſe, onely a ſick man might live, and he was aſſured to die.

But we reverence yet more the decree of that great and ſacred firſt *Councell of Nice* (Anno Chriſti 325.) which ſaith thus, *C.* 13. *Concerning thoſe that are near to death, now alſo the antient and regular Law ſhall be obſerved, that if any man be upon the point of death, he may not be deprived of his laſt and neceſſary Viaticum*, proviſion for his death and long paſſage to eternity, to wit the Holy Communion. This was ſpoken eſpecially for ſuch as were under Eccleſiaſticall Cenſure; but it followeth afterward generally, *that the Communion ſhall be given to any man that is near death, and deſireth it*. So ſaith the famous Councell, ſo the Church of *England*, this the practice of the Univerſall Church of Chriſt in all ages: it was no new Law in that Councell, but *lex antiqua*, an antient Law and practice in the primitive times.

If this may not ſatisfie the fierce oppoſers of it, and that practice

tice, yet perhaps Master *John Calvin* may be accepted of them. Hear then his judgement in his Epistles. *Col.* 453. Printed at *Geneva* 2. Fol. 1616.

Many and great causes inforce me not to deny the Lord's *supper to sick persons*; and *Col.* 454. *I collect well, as I conceive, from the nature, end, and use of the holy mystery, that men, being in danger of death, should not be deprived of so great a good.* And pag. 455. he justifieth such a communion as not unlawfull though in a private house, and *pag.* 55. he saith, *I think that the custome to give the communion to sick persons is willingly to be admitted.* Then he addeth, *Neither is it greatly to be repugned* (or denied) *but that the Communion should be given to such as are put to death for their offences*, which was Mr. *Freeman Sands* his case. Concerning which *Concilium Moguntium*, the Councel of *Mentz* held *An.* 847. saith thus, *C.* 27. *If the holy communion should be given accorcording to Canonicall injunction to all men upon the end of their lives, making a sincere confession of their sinns, and being truly penitent, why not to them also, who suffer death for their offences?* for which the Fathers of that Councell give their reasons, which are too long and numerous to be inserted in this place. If *Calvin's* judgement, with this Councell's, satisfie not, hear yet the compleatly learned, and most judicious Divine *Hieron. Zanchius*, who in his Epistles, l. 1. p. 155. printed at *Hanovia* in Octavo, 1609. saith expresly, *That the holy Communion may, and ought to be given to sick persons for their spirituall comfort*, who also p. 421, 422. setteth down the resolution of the Ministers of *Geneva*, that, *where the Communion is given privately to sick persons, the custome herein is not to be rashly abrogated upon certain conditions*, viz. of their true faith, and contrition for their sinns. So then (to put a period to this weighty doubt) the whole Christian Church asserts, that the communion ought to be given, if it be earnestly desired by them, to all persons ready to die, so our Church of *England*, so *Calvin*, so *Zanchius*, so all sober Christians maintain, and none oppose it, but onely those, who, being of an hot temper, and unruly dispositions, the ofspring of *Cham*, (as St. *Austine* l. 1. *de Civit. Dei.* well attests) have overthrown

the Church's wholſome conſtitutions in this particular, and ſome others of great importance, to their ſhame, and our great diſturbance.

To conclude this diſcourſe, concerning the care which was had of this poor Gentleman's Soul in his reſtraints. It pleaſed God to move the pious heart of the right Honorable and truly Noble the *Dutcheſs of Richmond* to ſend from *Cobham* Hall her Domeſtick Chaplain Maſter *Gunton*, a religious and learned Divine to viſit him, which he did on Friday, the 10th. and diſcourſed to him of *Death*, of *Repentance*, and the ſufficiencie of Chriſt's blood (or the efficacy of his meritorious death) whereat Maſter *Sonds* (as I have it under Mr. *Gunton's* hand) was very attentive, (as he ever was to all good inſtructions) and Mr. *Gunton* for his furtherance in devotion preſcribed him the 25. 38. and 51. Pſalmes, which he frequently peruſed, for I found him one day reading in the Bible (in which he took delight) and perceiving ſome leaves turn'd down, I ask'd him by what means or bywhoſe directiõ he read thoſe proper Pſalms? he told me that a Miniſter who came to viſit him order'd him to do it, whereupon I turn'd down leaves at the 7. Penitentiall Pſalmes (of which two of the former are a part) likewiſe at the 4th. of *Gen.* v. 7. *If thou doſt well, &c.* So God to *Cain*, *&c.* which Shewes that there was a dore open for mercy, if he would have repented of his ſin, and at the 18. and 33. ch. of *Ezekiel*; wee added to theſe that ſoul-eſtabliſhing, *Chap.* the 8. to the *Romans*. Theſe and many more with the Pſalmes and Chapters for the day appointed by the Churches rubrick, were (beſidees his private prayers) the ground of his devotion, meditation and practice whilſt he was in Priſon. From whence he was (afterthe commendation of his ſoul to God, firſt by Maſter *Higgons*, then by my ſelf in private) conveyed in mourning habit on horſe-back to the place of Execution, many Gentlemen attending him with my ſelf, and that reverend Divine. When he came to that place being diſmounted from his horſe he ſtood like a mournful penitent, whilſt a diſcourſe for half an hour and more was uttered by me concerning the hainouſneſſe of ſin in generall, and of his

his *murther* inparticular, together with the nature of Converſion, the parts and properties of it; To which was adjoyned the freeneſſe of God's mercy in the Lord Jeſus to all repentent ſinners; this done, with an exhortation to the people to entertain a charitable, and Chriſtian perſwaſion of the Truth, and ſincerity of Maſter *Sonds*, his converſion to the Lord; the penitent ſtanding at my right hand, a prayer was conceived to commend his ſad and mourning ſoul to God. This ended, he (having meekly and humbly ſubmitted himſelf to death) hee went up the Ladder, and ſtanding in the midſt of it with great modeſty and meekneſſe, hee deſired the prayers of thoſe that were preſent; he likewiſe with erected hands and eyes, did beſeech God to forgive him his ſinnes againſt his Father, and Brother, and praied in few words for a bleſſing on his diſtreſſed Father, and cloſed all with this reſignation of his ſoul into the hands of his Maker, ſaying with a ſoft voice (for his nature was not to ſpeak either aloud or much) *God's will be done*, and *Lord receive my ſoul.* After which words the Executioner did his Office, and his body (after it had hung a good while) being cut down, was put into a Coach and carried to a Church not farre from *Maidſtone*, the place is called *Berſted*, where it lies interr'd, expecting a joyfull reſurrection through the mercies of the Lord Jeſus.

A Poſtcript to the whole Kingdom.

IT is a true ſaying of Saint Auguſtine, Deus non reſpicit quâ morte, ſed quales ex hac vitâ eximus: *God regards not what death we die, as in what frame of ſpirit we are when we give up the Ghoſt. A man may go to Hell upon a feather-bed, and to Heaven dying on a Gibbet. The end which Divine mercy propoſes to its ſelfe cannot be prevented by humane means; and if God intends his glory by mans ſhamefull death, I ſee not but that I, and all here ſhould magnifie him for it. It is Gods mercy to make us witneſſes of the judgments of others, that we may be forwarned, ere we have an occaſion of ſinning in our ſelves. So then, if his* Mercy *and* Juſtice, *his* Juſtice *in puniſhing, his* Mercy *in releaſing and giving a ſinner time to repent: If theſe two Attributes be advanced by Maſter* Sonds *his death, we have all great cauſe to ſing an* Hallelujah *to God.*

It is ſaid, Heb. 11. 4. *of* Righteous Abel, *that* being dead, he yet ſpeaketh: *This is meant of his faith, for which his ſacrifice was accepted, and by which he has left us, a leſſon behind him, how to offer up our prayers and ſervices to the God of Heaven.*

Thus our young Cain *that killed his elder Brother, being dead yet ſpeaketh: He by his ſhamefull death,*

1. *Beſpeaketh the proud* Gallants *of this Age, who minde the outward dreſſe of their* bodies, *more then the inward ornament of their* ſoules; *that ſtarve the latter, and pamper the former, that ſpend whole mornings in decking a rotten carcaſe, and ſleep away thoſe houres that they ſhould imploy in Prayer, and reading of the holy Scriptures with other Godly books: Men (if I may ſo call them) that look like* Monſters, *pictures of Phancie, and walking Emblems of vanitie: Theſe he, in a manner, beſpeaks thus: Look upon me, who have been guilty of your vanity and idleneſſe, and know, that the eye of* Juſtice *never ſleeps, ſo that it will not connive at that ſinne*

in

in you, which it hath ſeverely puniſhed in another. If you turn not ſpeedily to the God that made you, & throwing off your plume of pride, walk humbly with him, (*Mic.* 6. 8.) *in a conſtant profeſſion of pietie, and temperance; unleſſe you ſpeedily do this, he will ſtrip you of your glory, and by ſome fearfull judgment, bring you down, and throw you into the pit of ſhame and miſerie.* Ex aliorum vulneribus medicamentum faciamus malis noſtris. Aug.

2. *To all ſtubborn* Children *he ſpeaks thus, Conſider what a train of heavie Judgments followed upon my diſobedience to my Father, who commanded me to give that (which I deſired to keep) unto my* Brother, *which command I diſobeyed, and thereby incens'd my indulgent* Father: *Conſider this with your ſelves, and by my example learn obedience to your Parents, in* ſmall *and* great *things. Conſider what Saint* Paul *writes to the* Epheſians, Chap. 6. 1. *and to the* Coloſſians, Chap. 3. 20. Children obey your Parents in the Lord, for this is right; *this obedience is moſt juſt and meet. Again to the* Coloſſians, Children, obey your Parents in all things (*that are lawfull, good, and indifferent*) for this is well-pleaſing unto the Lord. *Parents ſhould not* provoke their children, Epheſ. 6. 4. *in ſo doing, they ſin, and may be the cauſe of ſin in them, for which they muſt anſwer ſeverely before God: and yet if Parents ſhould exceed in ſeverity, and chaſten them according to their will and pleaſure (which may be immoderate and irregular) Children ſhould give them reverence,* Heb. 12. 9, 10. *ever remembring that ingenious ſaying of* Cicero, Non modo reticere homines parentum injurias ſed etiam æquo animo ferre oportet: *Our dutie is not only to conceal the injuries of our parents, but alſo to bear and ſuſtain them with a meek ſubmiſſive patience.* Stubborn *and diſobedient children were to be ſtoned under the old Law; then were they given up into the hands of men: But now under the Goſpel, God takes the matter chiefly into his own hands, and it is a fearfull thing to fall into them; he ever did and will puniſh diſobedience to* Parents *by fearfull and ſhameful Judgements, and to ſhew the horribleneſſe of this ſin, the ſame death,* viz. *of* Stoning, *was appointed for* Idolaters *and* Blaſphemers.

3ly. *To all* Indulgent Parents *he ſpeaks thus, powre not eyle,*

(the

(*the soile of flattery and soft speeches*) *into your Childrens wounds, when they need Corrasives, or Vinegar of sharp reproofs.* Ghasten your Children betimes, Prov. 13. 24. *and thereby shew your true love to their soules; in the dawning of their tender years, in the morning of their age, sow the seed of Religion, and the fear of God in their hearts, then will their* Masters *at school, and* Tutors, *have lesse to do in the* Universities, *and have more comfort, ease, and credit in their Education, when they shall not meet* (*as usually they doe*) *with a double task and labour, which is, first, to pull up the bitter roots of Vices, and to weed their souls of corrupt habits* (*as lying, swearing, &c*) *before they plant them with the Arts and Sciences, and other Academicall accomplishments; which plants will not grow well amongst Thorns and Briars.*

Oh then let your Children bear the yoke in their youth, Lamentations 3 27. *Break the sinews of their proud necks before they get strength in wickednesse, and force them to obedience of your holy and just commands. He that smiles on his Child, when he should frown, and flatters him in his sin, may justly be served by him, as King* David *was by* Adonijah *his son,* whom he would not displease from his child-hood, to say, why dost thou so? 1 King. 1. 6. (*Oh the fondnesse of cockering love*) *He was punished for his doating with rebellion against his Person:* Adonijah (*saies the Text*) exalted himselfe, and said, I will be King. 1 King. 1. 5. *So commonly indulgent Parents are domineer'd over by their Children, who at last, for their just reward, meet with a Rope, or some other Judgment.*

4ly. *To those who by reason of their bosome sins, and open impieties, are fallen into misery, and lie mourning in a Prison; to such he reads by his example, a lecture of consolation, saying, as it were in these words: We may not alwaies measure the displeasure of God by his stripes; many times after the remission of sin the chastisements of the Almightie are deadly; no repentance can assure us we shall not smart by outward afflictions.* Thou forgavst their sin, O Lord, and punishedst their inventions. *So* David *his Psalms speaking of the rebellious* Israelites. *Our hearty sorrow for sin may prevent the eternall displeasure of God, but still it may be necessary and good*

both

both in respect of our selves and others, that we should be corrected; our care and suit must be, that the evills which shall not be averted, may be sanctified; which is, when we look upon our sinnes in the glass of God's goodnesse, and Christs sufferings, and accordingly lament and mourn for them by an humble confession of them, and resolving by God's grace to turn the stream of our lives backward, to become new men in sobriety and strictnesse of an holy conversation.

Thus did Mr. **Fr. Sonds** *bewail his sins before his death, and to this he was exhorted earnestly and frequently with great aggravations of them by my self and other Divines forenamed, who for all our Christian paines and holy endeavours meet with reproaches and obloquies, (as our* **Saviour** *did in his time) from the envious malicious* **Pharisees** *of our age, who are it seems angry that we did that by Gods blessing, which they perhaps would have done themselves, and by themselves without our assistance, and so get (which was their aim) a little glory by popular applause to their proud persons: Then whom (to speak the truth which I do with much meekneſſe) I know no greater nor worse* **Dawbers**, *as they call us. They endeavoured once to set up their* **Idol**, *their* **Dagon**, *and to fence it with a* **wall of Discipline** *in the Church, which they cemented with the blood, the lives and fortunes of many thousand deserving persons, eminent for their learning and godlinesse; but God be prais'd, the stones fetch'd out of the Quarries of* **Scotland** *and* **Geneva** *are fallen upon their own heads; the wall is beaten down;* **The snare is broken, and we are delivered**, *from their intended cruelty and persecution for conscience.*

They are offended, poor mistaken souls, with me for giving Mr. **Sonds** *the Holy Communion the night before he was to die: Hereby they seem to accuse me of sottish stupidity and rashnesse, as if I had thereby abus'd the Holy* **Ordinance**. *Let them them read what hath been premis'd, Sect. 5. of the* **Miscellanies** *concerning this particular, and let them consider with what circumspection, and caution I gave it, as first being assured by Mr.* **Yate**, *a grave and knowing Divine (whom Sir* **George Sonds** *sent to his Son) that the young Gentleman was prepared, being instructed by him, and read for many daies the Tract at in the* **Practice of Piety**, *concerning the Lords Supper. Secondly, I examin'd him my self in respect of his* **Faith, Knowledge, Repentance**, *and* **Charity**, *the requisites of a worthy communicant, then thirdly, grounding my act upon a charitable perswasion of his true and and hearty sorrow for his bloody sin, I did upon these grounds minister the Sacrament unto him & Mr.* **Y.** *who*

only did communicate, In so doing I hope I have offended none but those, who will not give the Sacrament to any but to them who are of their faction (and they but a few as I am informed) to submit to which faction, & subscribe to their decrees is counted the first and main degree of conversion; so that they of that Town that will not submit (and they are the greater number by far) they and their children must be debarred from both Sacraments, Baptism and the Holy Communion, which none of them can receive living or dying, neither in publick nor private, and without it many have deceas'd, by whom it hath been earnestly desired. Oh sad and fearfull condition! As I would not have the Childrens bread given to dogs, so not denied to the Children themselves, I mean those Christians, who live soberly and honestly with repute in their severall callings, whose compasse (by which they steere their lives) is Faith, not Faction, whose profession too, is not to side with parties, but to serve the Lord Jesus.

If Mr. Sonds had staid the leisures of our Lording Censurers, and received not till they had given him a Probat; He had died (I verily believe) without the Seal of his everlasting comfort, and that because (it may be) he was of a different judgement from them, for which cause my selfe with others are censur'd so severely and unchristianly by them, who make us either ignorant men that know not our duty, or unconscionable men that will not perform it. But God forgive them. Qui volens detrahit famæ meæ invitus addit gloriæ meæ. So said Saint Austine once to his reviler, so Mr. Higgons, Mr. Yate, and my self, who glory in the shaming unjust reproaches of our Adversaries. To do well and hear ill was not onely the portion and lot of our blessed Saviour and Master Jesus, but it is also ours, who are his unworthy Ministers. Malice will ever find a tongue to blast the persons and blot the actions of well-meaning and deserving Christians. I shall onely exhort them in the words of St. Peter. 1 Ep. c. 2. v. 1.

Mistaken, seduced, and seducing Christians, laying aside all maliciousnesse, and all guile and dissimulation, and envie, and evill speaking as new born babes, be innocent, and not injurious to those that are living, the true Ministers of God, not to the memory of the deceased Mr. Sonds, who being dead yet speaketh, and in the fifth place exhorteth all those that lie under any Diabolicall temptation, a temptation which is against nature (as for a man to murther himself or another) he exhorts those (and all such who are troubled in mind, or afflicted in Conscience) to open their minds to a godly friend or companion, to a Minister especially that is knowing and

prudent; which if Mr. Sonds *had done, he had not committed ſo foul a ſin. He likewiſe adviſes all ſuch to be earneſt with God, and frequent in prayer, when they are ſo tempted. It is a good ſaying of an antient Father,* "Gravis ſit nobis illius Tentatio, ſed gravior illi noſtra Oratio. His "Temptation (*i. e. the Devills*) may moleſt and trouble us, but let us be "aſſur'd that our faithful prayers to God (*who is above the Devil*) do much "more moleſt and diſquiet him. In hoc uritur incendio, *he is ſcorched and tormented with the flame and fire of our devotion. He is compared to a roaring* Lion *by St.* Peter, 1 *Epiſ.* 4.8 *now as a Lion is* (*as the naturaliſts obſerve*) *frighted at the crowing of a* Cock, *and runs away at the firſt hearing of it, ſo, the* Devill *will not ſtand, but ceaſe from tempting ſo ſoon as a man betakes himſelf to the Souls Sanctuary which is hearty praying.*

I demanded of Mr. Sonds *once, whether he ſaid his prayers during the time that the Devill did aſſault him with that fearful ſuggeſtion? his anſwer was, that he was at prayers, the night before he did the fact, with his Father and his Family* (*whereof his brother was one, and ſo went to bed, and died with prayer and his Fathers bleſſing*) *but confeſſed that* he prayed faintly, *he meant* formally, *he onely heard another pray, but his heart did not join with him. It is an hearty, fervent, faithfull prayer which prevailes with God.*

This mentioning of the Devill *puts me in mind of a falſe unchriſtian report in a lying Pamphlet, which was, that the* Devil *appear'd, and talked with him about two hours before his death, I ſhew'd him the Pamphlet, and demanded of him an account of that flying report, he mildly* (*as his manner was to anſwer*) *replied, that there was no ſuch apparition, & that he was only aſſaulted with a ſtrong ſuggeſtion which he believed* (*as is true*) *was from the Devill, ariſing from diſcontent and melancholy, which he adviſed all men to avoid and ſhun, as they deſire inward peace and comfort, leſt they fall into ſome fearfull ſin as he did. Who ſixtly and laſtly, as his laſt legacy,* (*and we know that the laſt words of* David *were, as the words of dying men are, eſpecially noted* 2 Sam. 23. 1:) *He deſired me a little before he was to die, to publiſh theſe very words by way of adviſe to the world.*

Firſt, I deſire all Gentlemen to learn by my example to read the word of God frequently, and not omit their prayers to him daily.

(*He read the Bible, with his brother, by courſe, moſt nights* (*as I am inform'd*) *and join'd with his Father in praier, but he did this then* (*as it ſeems*) *onely in appearance with an outward compliance, but not with hearty and ſincere affections, as he did afterwards in his reſtraints. Then is our reading of the word and praiers ſincere, when they end in practice.*)

Secondly, I adviſe all Parents not to ſuffer their Sons to live in idleneſſe (which expoſes a man to temptation) but to imploy them in ſome honeſt publique calling.

Theſe be the dying words of Maſter Freeman Sonds: *and I believe he might ſay at laſt as* David *did, v. 2. of the forenamed Chapter,* The ſpirit of the Lord ſpake by me, and his word was in my tongue.

The Lord of Heaven *grant that what hath here been publiſhed may tend to the honour and glory of his name, by the converſion of ſinfull ſoules, the confirming of thoſe that ſtand, and the raiſing of thoſe that are fallen.* Amen, Amen.

An appeal to the godly Orthodox Clergy of the Church.

IT was a moſt true ſaying of the *Roman Orator,* (though in better language) that there was never any act not ſo vicious, but in ſome age had a commender, and none ſo laudable & virtuous, but that it found many times a reprover. Thus of late have I (with ſome others of my judgement and profeſſion) met with a ſort of men (who, I thank God, cannot meet with me, nor reach me with a juſt reproofe) men, *whoſe teeth are ſpears and arrows, their throat an open Sepulchre, and their tongue a ſharp ſword,* whoſe common trade it is to invent crimes with *defamatorie calumnies,* that ſo they may wound the perſons and blot the reputations of thoſe, whoſe actions are built upon Scripture-grounds, and carried on with good intentions. It is ſaid, that the ink of the *Cuttleſiſh* poured into Lamps, maketh the braveſt and moſt exact pieces of painting to be ſeeen with horrour, as dreſſed with ugly ſhapes, ſo theſe wicked tongues ſtirr'd up by malicious envie, (which has for its companion (as her picture is in *Lucian*) detraction or calumny) when they have caſt their poiſon upon the light colours of a life or action that is innocent, make it appear with hideous deformity. But I ſhall not dip my pen any farther in the ink of confutation, to diſcover the men and their malice, who have rais'd a duſt in *Maidſtone,* and the adjacent parts, which has flown into their own eies, as they that ſpit againſt the wind defile themſelves. I could deſcribe their perſons at large (from true informations) that, two of them had been *Mechanicks* and *Tradſemen* in the City of *London,* one of which Mr. *T. D.* is much ſpoken of for his profitable employment about Mr.

Sonds

Sonds, and how he wrought upon him, and ſo far won his good opinion, that he deſired him to lodge with him, this is conſtantly reported, though it be moſt falſe; for Mr. *Sonds* utterly denied this thing, and ſaid, *He troubled me ſo much in the day with his weak and ſimple diſcourſe, that I had no reaſon to deſire his company in the night.* Yet this is made a great matter to magnifie Mr. *T. D.* and to vilifie us the true Miniſters of Chriſt, ſent by him, which cannot be ſaid of them. There is a great ſtir too about Mr. *I. D.* another *Mechanick* (which was his firſt degree to the Miniſtry) who preſſed (with another beardleſſe youth) at the place of Execution to ſpeak unto Mr. *Sonds* (who ſtood then between my ſelf and that reverend Divine Maſter *Higgons*) it was forſooth to make him ſenſible of his ſin, of which it was conceived by him and his fraternity, that he had no ſence (ſo raſh and uncharitable are they in their cenſures) But we ſuſpecting truly and juſtly that his ſpeeches might diſturb the poor Gentleman (whoſe ſoul was ἐν γαλήνῃ, (to ſpeak in *Chryſoſtom's* phraſe) moſt quietly compoſed and fitted, (God be bleſſed, for its paſſage to eternity) being aſſured of this, wee would not give way to this unſeaſonable intruder, to whom I ſaid thus (it is known with great moderation and mildneſſe) that wee could not but thank him for his good intention to the ſoule of the dying Gentleman. but not approve of his indiſcretion, which defaces learning, and ſowres Religion, both which without diſcretion are diſordered, wild and furious.

Moreover I ſaid, that if he had given a viſit to the Gentleman at his Chamber before his death, when he ſhould have met with us to witneſſe his piety, then I would have commended his Charity *&c.* But there are *Soliſugæ*, thoſe that hate the light, love to do what they do in private (Chriſt ever ſpoke in publick) they love to make diſturbance (he is the God of order, and Prince of Peace.) Are theſe then the meſſengers, or ſervants of our Maſter Jeſus? Are theſe who have diſturbed the Church of Chriſt, and rent his ſeamleſſe Coat by ſchiſms and Hereſies) fit perſons to quiet a diſtreſs'd conſcience, I pray God that be not true which I ſaid then to this Maſter *I. D.* and his companion, it was that I fear'd himſelf and that other made that unſeaſonable motion to conferre with Maſter *Sonds* being at the point of death, more to be talk'd of by the people, then out of love to his ſoul, otherwiſe he would have been more tender then at that time to diſturb it, which is now (I hope) out of the reach of malice, freed from the power of ſin and Satan, and in the boſome of *Abraham*,

ham, in that place of rest which is provided for the faithfull and all true Penitents.

But who are such? was Mr. *Sonds* sir?

2. Quæries which I shall answer briefly, and so (I trust) satisfie all parties who have loaded us with reproaches, and harsh unchristian Censures for giving the Sacrament to him.

1. As it is an hard task to *prescribe* a just period to the best mans repentance (to say after he is fallen, he must repent such a day, week, or month, or else never hope to rise) for the holiest soul may take long and dead sleeps in fearfull sins, as is evident in *David*, who after the murther of *Uriah, &c.* between whose sin and his sorrow for it, tenne months had well nigh passed; as then in the former case it is an hard matter to *prescribe*, &c. So it is as difficult a task to *describe* the parts of repentance, and the true properties of a penitent, who is in a right frame of Spirit to receive the Holy *Sacrament*: However, what I said upon the suddain (God assisting me) at the place of Execution, about half an hour before Mr. *Sonds* died; I shall now make of the same a short repetition.

1. That repentance is sound, which is grounded upon the consideration of Gods goodnesse and mercy to a soul, in the Lord Jesus. 2. This consideration begets that heart-compunction, or grief of minde, which is by the Apostle, 2 *Cor.* 7. 10. tearmed *Godly sorrow that worketh repentance unto salvation, not be repented of.* A grief or heartie sorrow, that we have offended our good God, our heavenly, and most loving Father: Upon which sorrow, there followes in the soul of a true penitent, first, a change in the *Mind* or *Judgment*, disproving, or disallowing that evill which we have ungodlily *committed*, and approving of the contrary good which by us was *omitted*. Secondly, upon this, there followes a change of the *will* which repudiates, or declines that evill, and embraces with a delightfull choice the good which formerly was refused, and enclines to it, as its chief joy and content, resolving for the time to come to act or do it. To this change of the will succeeds in true a Convert a change of the heart or affections, hating and detesting that sin wherein we have offended, joyn'd with a love and prosecution of that good duty which we did not, and is to be done. These be the parts and degrees of an Evangelicall repentance, which being seconded with a religious practice, that crownes all, are the κεστήρια by which we discern true Converts,

And

And having diſcern'd theſe in ſo ſhort a time as was allotted to the deceaſed Maſter *Freeman Sonds* (as you have had a full narrative in the former diſcourſe) we conceiving that God in mercy to his poor ſoul had given him a true ſight of his ſinnes, with a ſence of his mercy in the Lord Jeſus, preſum'd we might after his Abſolution, miniſter unto him the bleſſed Sacrament, which is not (without great danger to thoſe that refuſe to give it) to be denied to any, that are not notoriouſly ſcandalous and wicked, and ſhall, having heartily deſired it (as a Sacrament of their Union and Communion with Chriſt in his merits) humbly confeſſe their ſins in the face of the Congregation.

Wil now any man dare call us *Dawbers* of ſin; or ſay, that wee *Blanch* it with a gentle connivence, when that wee ground our practice upon ſuch ſtrict principles? The Lord rebuke Satan in the mouths of ſuch revilers.

For a cloſe of all, I ſhall take leave to give an account of what I heard the laſt Lords day, *September* 1. at Saint *Peters Pauls Wharf* delivered by their Godly and learned Teacher Maſter *M.* to that moſt Chriſtian Congregation, where I my ſelfe with many did receive to our great Comfort the Holy Communion. His words punctually ſet down are theſe (which ſuit with my judgement, and are the very ſenſe of the ſoules of the other *Divines* that did attend Maſter *Sonds* in his reſtraint, they being the ſumme of that Doctrine which wee preach and profeſſe, and I hope none will ſay they favour of loſeneſs.)

He that accounts it a ſlight and eaſie task to be humbled for ſinne and ſue for pardon, hath not yet learnt how dreadfull it is to offend God, and how joyous to pleaſe him.

To be humbled for ſinne in its guilt, becauſe expoſing to wrath and eternall death, this may be meerely from a principle of ſervile feare; To bee humbled for ſin in its filth, as defiling the Conſcience, and polluting the ſoul, this may be meerly from a principle of ingennous ſhame; But to be humbled for ſinne as offenſive to God, loathſome to ſo ſacred a Majeſty *and Divine a goodneſſe, this is the very true and full growth of repentance (as to contrition) whoſe rooting is that of a dutifull love and filiall feare, whereby the humiliation becomes purely evangelicall, and moſt acceptable unto God through faith in the blood of Jeſus.*

To

To the bleſſing of the ſame *Jeſus* I commend this work, proceeding from a principle of love to ſouls, and driving at the main end of all, the honour and glory of God in the eſtabliſhing of weak converts, and the converſion of poor dejected ſinners, and I ſhall onely ſupplicate the Divine goodneſſe, to turn the hearts of our enemies, that their tongues may, inſtead of cenſuring us, be filled with with his praiſes, who gave grace to Mr. *Sonde* to repent heartily of his miſd ings, that by his example, as others may be ſcared from ſelfdependency and preſumption, ſo ſinners not deſpairing, may turn and be converted to God, the God of pardon, and Salvation.

Glory be to God.

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